

# The possibilities for community-driven development

A decentred analysis of participation

# Community-Driven Development: claims and principles

- The poor should be the main actors in development
- Control of decisions and resources should rest with community groups
- Communities should work in partnership with 'demand-responsive' NGOs, government agencies
- CDD can increase the effectiveness, efficiency and sustainability of intervention whilst making them more pro-poor and responsive to local priorities

# Effectiveness of CDD?

- Some successes shown in individual case studies
- Data is very patchy
- Micro-level evaluation/impact studies are very rare
- Appropriate institutional environments are usually missing

# Uchira Water User's Association



- Formed to operate Uchira's new system of public and private taps as a community-based non-profit-making organisation
- Formal rights to water passed from government control to UWUA

# Uchira Village Water Users Association- CDD in action

- Does some of the right things:
  - Tries to get the institution right (legal constitution, balanced gender representation, accountable reporting systems)
  - Claims broad community ownership (association owned and shaped by the community)

# Findings 1- local power



- Low level of community ownership-privatisation by village elite?
- Communal labour-the poorest heavily burdened
- Poor unrecognised by local management- no special provision for access

# Findings 2-strategic planning

- Economic sustainability of UWUA-still supported by GTZ
- The participatory element is most costly
- Overall regional strategic planning-limited capacity



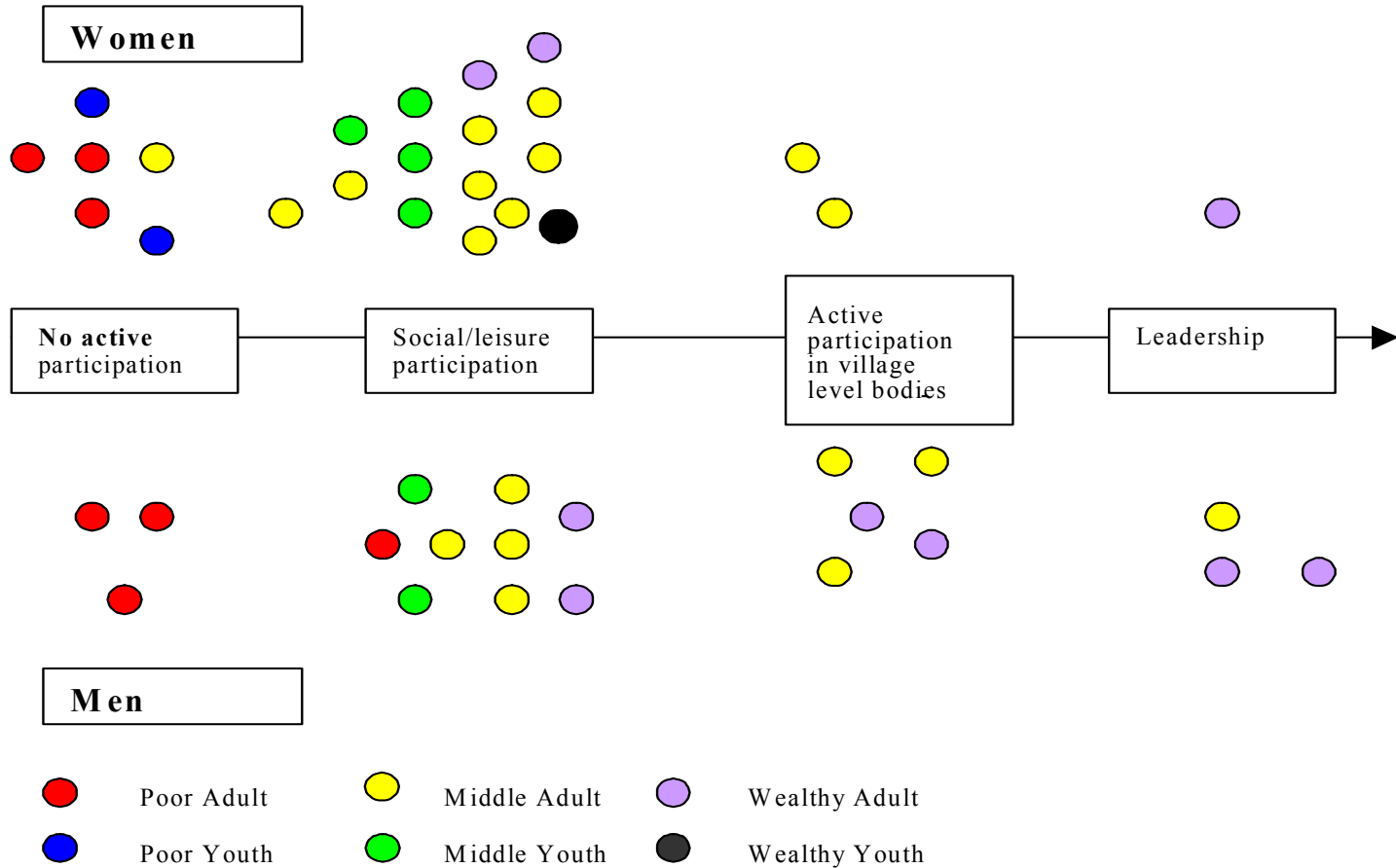
# Developing a better understanding of the local

- A decentred analysis
  - Who shapes the community?
  - Who has agency in collective life?
  - How is local demand shaped?



<b>Participation categories in collective activity</b>	<b>In Uchira</b>	<b>Agency</b>	<b>Influence on institutions</b>	<b>Characteristics</b>
<b>Daily collective &amp; reciprocal social activity</b>	No participation in Formal civil activities (except enforced communal labour. Engaged in family, very localised collective action	Passive/unengaged in visible collective action.	None/marginal Can passively resist	Poor/have-nots Family/reproductive responsibilities Ill-health
<b>Participation in organized social and small-scale collective activity</b>	Religion- choir/social /building groups, football club, music/dance Kiwakukki members	Social/reciprocal	Some through social connections but not actively involved in decision making	Little time/interest in more active participation Younger people Middle-well-being
<b>Active participation in village-level bodies</b>	Membership of Village Council Membership of UWUA Schools boards/Political parties Water attendants Kiwakuki coordinator 'Independent Advisors /elders'	Active within collective bodies Community-workers (interface between individuals & institutions)	Actively involved in decision-making discussions Can influence rules in theory and rules in practice	Family connections Personal commitment to civil activity Generally middle-older population
<b>Leadership</b>	Village Chairman Village Executive Officer UWUA Board Religious Leaders	Active decision-takers	Make final decisions Responsible for implementation	Wealth Family connections Social/Religious connections Personal commitment

# Who participates?



# Dynamic structure/agency framework for understanding participation

	Agency			
Structure		Local norms ‘cultural capital?’	Personal motivations	Linking social capital
	Age	Middle age/elders in leadership. Young must respect elders- perceived to be changing but persists	A few younger people challenging older leadership as ineffectual Majority young disinterested in local politics- looking beyond the village?	Successful younger participants linked through business, religious & kin connections
	Wealth	Increasing inequality in Tz- we are all poor and we share what we have	Middle/wealthy keen to control resources/do a public duty. Poorest unable to participate	Active participants well connected – competition of the big men
	Gender	Past norms -women in the home but more active role in post colonial state and special seats.	Women often too busy making a living/caring to participate actively	Active women are well connected through kin religion and wealth

# Implications

- The local is not synonymous with ‘community’
- The local is not necessarily more equitable, sustainable or effective-tendency towards ‘conservative localism’
- New spaces (rules) for participation cannot easily overcome the multiple dimensions of individual participation.
- Social protection/ enforceable rights may be more use to the poor
- Forces us to reassess the model of the facilitating state.